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A

PANEGYRIC,  
OR  
SERMON

IN HONOUR OF  
CHRISTMAS-DAY,  
Almost FOURTEEN HUNDRED Years old,  
Of that most famous FATHER of the Church,  
St. <sup>Joannes</sup> CHRYSOSTOM;

Translated from the *Greek*, and never before published in our Language.

To which is præfixt

The LIFE of the AUTHOR,

Wherein is that most tender and affectionate *Speech* of his MOTHER.

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THE FIFTH EDITION.

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By the Rev. WILLIAM SCOTT, A.M.  
Late *Scholar* of ETON, and TRINITY COLLEGE CAMBRIDGE.

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# I N S C R I P T I O N .

TO THE HONOURABLE SIR STEPHEN THEODORE JANSSEN, BARONET, CHAMBERLAIN OF THE CITY OF LONDON—WHOSE CHARACTER IN PRIVATE LIFE, JUSTLY ENTITLES HIM NO LESS TO THE VALUE AND ESTEEM OF EVERY TRUE CHRISTIAN, THAN THAT IN PUBLIC, OF EVERY TRUE PATRIOT AND CITIZEN, BOTH BEING EQUALLY INFLUENCED AND CONDUCTED BY THE GENUINE SPIRIT OF CHRISTIANITY: IS INSCRIBED, WITH ALL DUE RESPECT, THE FOLLOWING PANEGYRIC OF ST. CHRYSOSTOM, ON THAT MOST BLESSED AND SACRED DAY OF THE HUMAN REDEMPTION,  
BY HIS

MOST OBEDIENT,

HUMBLE SERVANT,

*February 1775.*

THE TRANSLATOR:

DESCRIPTION

TO THE HONOURABLE SIR STEPHEN THEO-  
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MOST OBEIENT,

HUMBLE SERVANT,

THE TRANSLATOR.



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THE  
L I F E  
OF

ST. CHRYSOSTOM.

THE *christian* name of this learned, eloquent, and venerable FATHER of the *church*, was JOHN: but he was much better known by the *surname* of CHRYSOSTOM, it being his *general* one. It is compounded of two *Greek* words, which mean in *our* language, "GOLDEN MOUTH," and was given him on account of the wonderfull fluency and sweetness of his *Eloquence*. He was born A. D. 354, at the city of *Antioch*, famous for it's university, (where St. *Luke* himself was educated) the metropolis of *Syria*, and of the *eastern* part of the *Roman* empire; it is often mentioned by St. *Luke* in his book of the Acts of the Apostles, and is remarkable for being the place where *our*  
Lord's

Lord's disciples were *first* called CHRISTIANS.

His *Parents* were considerable for their *birth* and *quality*:—his *Father's* name was SECUNDUS, a great officer and chief commander of the army in *Syria*, but died soon after CHRYSOSTOM was born. His *Mother's* name was SECUNDA, the daughter of an honourable family in the city: a most prudent, grave, chaste, and pious woman; left a widow at *twenty*, and so continued till her death, to the great honour of her *sex* and *religion*!—Appearing to be a youth of very promising abilities, his tender mother took no small care of his education; accordingly he was committed to the care of masters in all arts and faculties: nature, it seems, had more particularly formed him for an *Orator*, and was therefore put to the care of LIBANIUS, the celebrated *Professor* of *Eloquence* at *Antioch*.

In *his* school he continued a close student for some time; till being fully prepared, he entered upon the *practical* part of oratory, and, for some little time, pleaded at the *Bar*: but soon growing weary of *this* course of life, as not agreeing with the strictness and severity of his temper, he *retired* from the world, young as he was, and gave himself up entirely to the *Holy Scriptures* and the study of *Divinity*, not a little encouraged herein by the example of EVAGRIUS, his  
Townsmen

*Townfman* and *School-fellow*, who had for some time before followed the *monastic* or *solitary* way of life;—but among all CHRYSOSTOM's friends and acquaintance, no one was so dear and familiar to him as BASIL; (but *not* he who was surnamed St. BASIL *the Great*, Bishop of *Cæsarea*) between him and this BASIL, (whoever he was) there was the strictest and most disinterested friendship that could be, arising from an uncommon similitude of manners, tempers, studies, and education in the *same* paths of learning: they, accordingly, *both* resolved to *retire* from the world, and spend their lives in some *desert*. But CHRYSOSTOM's *Mother*, hearing of this resolution, was most strangely alarmed at it; and taking him, one day, by the hand, led him with an air of sorrow (which spoke a consciousness of superiour virtue and dignity of soul) into her own apartment, where placing him by her on the *very* bed on which she had brought him forth, (that what she had to say might make the greater impression upon him) she burst into a flood of tears, and, upon recovering herself, spoke to him as follows; “ My dear child! said she, it  
 “ was but a little time (so GOD was pleased  
 “ to order it!) that I had the happiness to  
 “ enjoy the virtuous and excellent conversation of your Father, whose death soon  
 “ followed those pains which I endured at  
 “ your birth: and the same *unseasonable*  
 “ stroke

“ stroke made *you* an *orphan*, and *me* a *wi-*  
 “ *dow*, and brought upon me those troubles  
 “ and miseries of a *widow’d state*, which  
 “ none rightly understand, but those who  
 “ *feel* them! for no language can sufficiently  
 “ represent what cares and anxieties neces-  
 “ sarily attend a young woman, as *I* was,  
 “ newly taken from under her Father’s roof,  
 “ and thrown into the midst of griefs and  
 “ sorrows, too big to be borne either by her  
 “ strength, sex, or years! forc’d she *must*  
 “ be to contend with, and correct the lazy-  
 “ ness, and watch the miscarriages of *ser-*  
 “ *vants*,—to countermine and prevent the  
 “ base counsels, and *unnatural*, treacherous  
 “ designs of *relations*, and divers other  
 “ hardships!—her husband dies and leaves  
 “ a child—*if* a *daughter*, it creates to the  
 “ mother no small care, tho’ her education  
 “ at home is *less* expensive and dangerous:  
 “ but *if* a *son*, it fills her with a thousand  
 “ cares and fears every day, besides the ex-  
 “ traordinary expense of a *liberal* education;  
 “ and yet, *none* of these considerations  
 “ have ever *once* prevail’d with me to alter  
 “ my condition, by bringing a *second* hus-  
 “ band into your Father’s house! I have  
 “ most gladly endeavour’d to weather all  
 “ the storms and tempests of life for *your*  
 “ sake; and (thank heaven! for the help of  
 “ the divine grace) have willingly under-  
 “ gone the hardships of this *iron-furnace*;  
 “ it



“ it being no small support to me amidst  
 “ all these sufferings, that I could, in you,  
 “ behold the lively image of my ever-ho-  
 “ noured lord, your deceas’d *Father*! nor  
 “ can you lay it to my charge, that I have  
 “ in the least wasted your *paternal* inheri-  
 “ tance, in my bearing the necessities and  
 “ cares of *widowhood*: (too often the hard  
 “ case and fate of *orphans*!)—no,—I have  
 “ preserv’d it *untouch’d* and entire, and yet  
 “ have spar’d *no* cost to give you *such* an  
 “ education, as might raise you to a just  
 “ esteem and reputation in the world; the  
 “ charges of which I have most cheerfully  
 “ defray’d, out of *my own* estate, which I  
 “ brought with me as a *portion* to your Fa-  
 “ ther! Think not, my dear! that I say  
 “ this to reproach you—far from it! as  
 “ the only kind return which I ask of you  
 “ for all that I have done, is, that you  
 “ would *not* involve me in a *second* widow-  
 “ hood, nor revive my grief! do but stay  
 “ till I am *dead*——I ask no more,—which  
 “ for *us*, who are already in years, it is  
 “ likely will not be long, as nothing re-  
 “ mains but a continual expectation of  
 “ death!——When therefore, *I* am dead,  
 “ and you have laid *my* bones by the side of  
 “ your *Father’s*, then go where-ever you  
 “ will, as there will be no one to hinder  
 “ you! but while I *live*, be content that  
 “ *one* house should hold us *both*! and do

B

“ not

“ not so far provoke GOD against you as  
 “ thus miserably to afflict a *Mother*, who  
 “ has *not* deserved it at your hands! If you  
 “ think that you have *this* against me,  
 “ that I have put you upon looking after  
 “ your *worldly* affairs, regard not the laws  
 “ of nature!—but count me as your enemy,  
 “ and an underminer of your happiness!—  
 “ but—if it shall appear, that I have so trans-  
 “ acted all affairs, as that you in the mean  
 “ time may enjoy the most easy and *undis-*  
 “ turbed course of life, tho’ there was no-  
 “ thing else, yet let *this* prevail with you  
 “ to stay with me! for tho’ you may pretend  
 “ that there are *Thousands* who love your  
 “ company; yet there can be *no one* who  
 “ can so much minister to your ease and  
 “ freedom, or to whom your credit and  
 “ happiness can be so dear, as it is to ME!”—

The *Translator* hopes that he need not  
 make the least apology to his readers for  
 giving them this most tender, pathetic, and  
 affectionate speech, which happily had its  
 desired effect; as it may be thought by  
*Some*, perhaps, a digression from the main  
 points of his subject: but he should have  
 held himself utterly *inexcusable*, had he  
 omitted presenting to their view one of the  
 principal graces of the picture of St. CHRYS-  
 SOSTOM’s life, and, on which depended his  
 being afterwards so bright an ornament to  
 the *Christian Church*,

About

About the year 380 he was ordained *Deacon* by MELETIUS *Bishop* of *Antioch*, in whose family he had been for three years ;—five years he served at the altar as a *Deacon*, when having given sufficient proofs of his great abilities, and excellent life and conversation, he was ordained *Presbyter*, or *Priest* : and the *first* sermon he preached was on *that* occasion, the *Bishop* himself being present : in which, he gave no small specimen of his powers in *Oratory* : infomuch that the people were so charmed with his *Sermons* both as to the excellency of *matter*, and *manner* in which he delivered them, that the *Bishop* generally committed *that* province to him, which he managed with equal modesty and diligence, and to the no leis satisfaction and happiness of his crowded congregations.

About the end of the year 397, NECTARIUS *Bishop* of *Constantinople* died ; — great contests and expectations there were, who should succeed him in the *Imperial See* ; many candidates and competitors appeared : and after all the cabals and schemes laid for it by very *unworthy* and *improper* persons, thro' *bribery* and *ill arts* of insinuation (even in *those* early times) to oblige the great men at court, to obtain the favour of the *Emperor*, CHRYSOSTOM was consecrated and enthroned on *February* 26, A. D. 398. — No sooner was he entered upon his great and solemn *Charge*, but he applied himself most



diligently to reduce the *corrupt* state of the *Church* at that time, to the strictness of it's *ancient* discipline, by inspecting the manners both of the *Clergy* and *Laity*, and making divers necessary and wholesome regulations.

This, (as must naturally be expected) alarmed and enraged them so, as to unite against him, and openly to traduce and misrepresent him to the people: and even where there was but the *least* suspicion, and *that* ill-grounded too, to improve it into a formal charge and calumny. But he despised all their malice and artifice, nor was it in their power to lessen his very high esteem, and veneration which the people had for him, being infinitely delighted with the honesty of his designs, and the excellency of his preaching; and as they had sufficient reasons to be convinced, that his life was *unblameable*, *zeal impartial*, *doctrine sound*, and *sermons eloquent*: so they flocked after him in great numbers! for even the *Pagans*, or *Heathens*, themselves, attended him, and thereby became converts to *Christianity*. He was *Bishop* of *Constantinople* only about *nine* years and *an half*, and died on *September 14*, A. D. 407, and in the 54th of his age.

To proceed now to some account of his *Person*, *Temper*, *Abilities*, and *Writings*.

He was of stature low, — forehead large and full of wrinkles, — his eyes sunk deep inwards,



inwards, but quick and lively,—his cheeks lank and hollow,—beard short and thin;—It was the look of one who was truly mortified to the world,—he was naturally *choleric*, which as it was greatly increased by a rigid abstinence, so it occasioned an *uncommon* briskness and activity in his temper, and made him boldly attempt and resolutely continue any undertaking, where the *Honour* of GOD and the *Interests* of RELIGION were concerned. The truth and honour of the *last* he strenuously defended both by his *life* and *writings* against the attempts of the *Gentiles*, or *Heathens*, on the one side, and *Hæretics* on the other.

The affairs of the *Episcopal* office he most diligently and faithfully followed, constantly attended public prayers, preached frequently, and in *some* parts of the year, especially *Lent*, every day: and whenever detained by sickness, he used to think this forced silence, and absence from his people, much worse than the disease itself: and no sooner was he restored to a tolerable degree of strength, but he returned to the pulpit with a kind of rejoicing and triumph amongst his people!—The irregularities of the *Clergy* of his diocese, crept in by the negligence of a mild and easy predecessor, he rebuked sharply,—his reproofs were severe and *impartial*, neither fearing or sparing the *Greatest*, nor despising  
or

or overlooking the *meanest*. The world he despised, and rejected all its temptations of riches, honours, or pleasures.—He declined *all* church-præferments: and when the great dignity of “BISHOP of *Constantinople*,” was forced upon him, he did *not* take a penny of the large revenues of that church to his own use, further than what barely served him in his frugal way of life.—His great *Charity* was equal, if not superior, to his *other* virtues. His own *paternal* inheritance, which was very considerable, he parted with in his younger days to the use of the poor, and the necessities of the church of *Antioch*: and when advanced to the see of *Constantinople*, he took an exact account of its great revenues, and the expenses of his family; and whatever could be spared from charges absolutely necessary, he set apart for pious and charitable uses, founding and endowing a large *hospital*, which he furnished with all necessary officers and attendants, and provided with all proper accommodations. The *Rich* he so excited to mercy and liberality, and was so powerfull an advocate for the *Poor*, that he was commonly called, “JOHN the *Almoner*.” His *Humility* was exemplary in the midst of all the virtues and graces of his mind, and the honours and dignities which he enjoyed: and as he was a perfect enemy to all *unnecessary pomp* and *vanity*,

nity, so was he to the very *appearance* of *flattery* and *applause*; for when the people received his eloquent sermons with shouts and acclamations, (as they very often did, from the humour of that and foregoing ages) he endeavoured to stop them, by telling them with a stern, severe look, “That this was turning the *Church* into a *Theatre*”—“That he utterly disliked *all such* commendations,”—and “that the *best* praise they could give him, was to *do* as he taught them; and not to applaud his sermons, but to *practise* them.”

Nature had enriched him with very great abilities and endowments; a clear and quick apprehension, an acute and solid reasoning, ready invention, and all these happily attended with a volubility and ease of expression: his *Extempore* orations are sufficient proofs of this. He studied *Divinity* under MELETIUS *Bishop* of *Antioch*, and EUSEBIUS and DIODORUS, who governed the *Monasteries* in those parts, and were both afterwards *Bishops*. He applied himself with great attention and diligence to read and understand the *Holy Scriptures*, which he, afterwards, so excellently explained at large; and was particularly fond of *St. Paul's Epistles*, which he seldom laid out of his hands; and indeed there seems to be by his writings a most strong likeness of *Ge-*  
*nius*



*nus* and *Temper* between that great *Apostle* and our excellent *Prælate*.——He gave himself up almost wholly to *preaching* and *instructing* others: a province which he managed with that clearness and force, freedom and smartness, and yet with that temper and sweetness, that in the whole train of the *Fathers* and *Writers* of the *Church*, none excelled him, and but few equalled!——

The *Holy Scriptures* he expounded easily, because naturally, and in their plain, literal sense: an happy talent, almost peculiar to *himself*: the chief taste (or rather folly and absurdity) of those ages, being to extort and wire-draw *Scripture* into *Allegory*, make *witty* allusions, and pick out *mystical* and *far-fetched* expositions, which were never intended, and when found out, served to very little or no purpose at all;—in all his expository *Homilies*, he takes the plain sense that naturally offers itself; which he opens and illustrates with some short and pithy remarks, and then concludes with some general exhortation of great advantage to his Audience. He reprov'd vice with great *impartiality* and severity, and yet conveyed his reproofs with that sweetness and tenderness, and those soft insinuations, that they easily made their way into the minds of his hearers; and even the most obstinate offenders could not but kiss the hand which chastized them,



them, his discourses at once administering both *profit* and *delight*.—

Though he was master of a great deal of *acquired* learning, yet he made no shew or parade of it: and it adds not a little to the fame of his great learning, that he formed so many excellent men, who were his scholars, and afterwards *Bishops*; men, famous both for the *contemplative* and *practical* part of *Christianity*!—The vein of *oratory*, which ran through him in the school of his great master, LIBANIUS, diffused itself into the *Church*: where he employed it to the use of the *present*, and the admiration of all *future* ages! his style is clear, chaste, easy, and elegant: his conceptions flow in the most apt, familiar, and easy expressions, though whenever his arguments require it, or leisure permitted, he could shew a fine display of eloquence; witness his elaborate compositions while he was at *Antioch*, where he enjoyed ease, and more calm and retired thoughts, than he did afterwards. His explanations of *Scripture*, and of the rites of the venerable sacraments, his moral discourses and exhortations, and his panegyrics in celebration of the memory of the holy martyrs and fathers, are admirable! and it is this which has endeared him to *those* ages, and has since rendered him venerable to all *succeeding* ones!

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His

His books and discourses, whether penned by *Himself*, or dictated by him to his *Amanuenses*, are as numerous as they are excellent: and notwithstanding the injuries of *Time*, which has robbed us of many others, yet there are still extant more of his writings, than any *two* of the *Greek* fathers put together! besides, there are several volumes of very doubtfull authority, and several more supposititious, and consequently falsely ascribed to him.

Thus has the *Translator* endeavoured to lay before his Readers for their amusement and edification, the most material passages of this *great Prælate's* life, that best consisted with the plan of his design; he has only just to observe to them, "That the fame and excellency of his *Life* and *Writings* raised up (such is the fate of many good and holy men! God's providence being so pleased to *permit* these things) many great and powerfull adversaries against him!" for he was not only, for some considerable time, *deposed* from his Bishoprick, but also most sadly *harrassed* about, *persecuted*, and very often his life in *great jeopardy*! However, about *thirty* years after his death, which happened at a place called *Comana* in *Cappadocia*, his memory in the mean time having been held in great esteem, by an *anniversary* day kept in honour of it; PROCLUS, his

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*Successor,*

*Successor* in the see of *Constantinople*, pronounced a *Panegyric* upon him, which so affected and inflamed his Audience, that they besought him forthwith to intercede with the *Emperor*, that St. CHRYSOSTOM's remains might be brought home (i. e. to *Constantinople*) with such a funeral pomp and solemnity as was suitable to the merits of so great a Person! —

*Theodosius the younger* was then *Emperor*: a Prince of incomparable sweetness and piety, to whom CHRYSOSTOM was *God-father*: and with *that* argument among others, PROCLUS urged him: the petition was soon granted, and Persons of *quality* were sent by the *Emperor* to *Comana*, who took up the coffin, which they carried to the sea-side, where the *Emperor's* galley was ready to receive it, attended with such a number of vessels and boats, that the sea seemed to be covered with them! when the galley arrived at the city of *Constantinople*, they first placed the coffin in the church of St. *Thomas*, afterwards removed it to that of St. *Eirene*, from whence being attended with vast crowds of people, and all possible demonstrations of pomp and honour, it was, in the *Emperor's* own chariot, carried to the place designed for it's repose, “ the *Church* “ of the *Apostles*.” Here the good *Emperor*, accompanied by his sisters, (women of exemplary piety and devotion!) came to the



coffin, in which were St. CHRYSOSTOM's remains: and covering it with his *imperial* cloak, bowed down in veneration of it, and heavily lamented the wrongs which had been done to the good and holy man! the divine offices being completed, They proceeded to his interment at the foot of the *Communion-table*, the *Bishops*, who were present, helping the coffin into the grave with their own hands. This ceremony was performed on *January* the 27th, A. D. 438, and was, for several ages after, kept sacred to his memory!

Thus, after all the envy and malice of men against him; "God brought forth his righteousness as the light, and his judgment as the noon-day;" and shewed, "That however oppressed and persecuted for a while Good men *may* be:" yet, "the memory of THE JUST shall be blest, and his *name* shall be had in everlasting remembrance!"——

ADVER-



## ADVERTISEMENT

TO THE

READER.

THE *Translator*, supposing that *some* account of St. CHRYSOSTOM might be agreeable to his readers, has, accordingly, præfixed a short extract of his life, selected from Dr. CAVE's well-known book of the lives of the *Apostles* and *Primitive Fathers*, consisting of *such* particulars as he judged to be most entertaining as well as edifying.—He thinks it proper to inform his *Learned* Readers (if this *translation* of his should have the honour to fall into *their* hands) that it is collected from *four* of his *Panegyrics*, or “*Sermons in honour of*” *Christmas-Day*, in the 5th and 7th volumes of his works, the  
*Eton*

*Eton* Edition by *Sir Henry Saville* ; but the *best* Edition is the famous *Benedictine* one, by *Father Bernard Montfaucon*, the great Antiquary. —How far his *translation* answers to the *original*, is submitted to *their* superiour judgment ! he can only assure his *English* Readers that it is faithfully and honestly translated ! observing at the same time, by way of caution, that all those words which they meet with in the *Sermon* included in hooks as thus [ ] are *not* in the *Greek*, but only added by him, by way of explanation, to make the *Sermon* the more easily understood by Them. He would only observe *one* thing more, which is, that if *They* will read it with as much pleasure and satisfaction as *He* had in translating it, They will think neither their money or time *ill*-bestowed upon it ; — but if They would not only understand, but also *enjoy* the beauties of it, They must read it more than *one* or *twice*, —and he will answer for it, that the oftener it is read, the more it will be admired ! for like the hand of a great master in *Painting* or *Poetry*, it first astonishes and surprizes, and then charms and delights you ! and, therefore, whoever has the least pretensions to *Taste*, and much more,

any

any *veneration* or *respect* at all for that most sacred and blessed NAME, by whose merits and mediation he hopes *one* day to be saved : will glory and rejoice, to have in his possession a SERMON written and preached so soon after *our Saviour's* time, when the flame of piety burned up in such a manner, as we, in these *degenerate* times, are afraid or ashamed to behold ! and which, not only does honour to the *School of Eloquence*, but also to CHRISTIANITY itself!—

A N

## A N E C D O T E.

**S**HEWING, that the *twenty-fifth* of *December* was always held as the *anniversary-day* of OUR BLESSED LORD'S *nativity* from the *earliest* ages of the *Christian Church*; and a late objection to it, answered.——

The *Eastern*, or *Greek* church of *Asia*, had it from the *Western*, or that of *Rome*: and in the *menology* (or *monthly* account of transactions) of the *Greek* church for the *month* of *December*, are the following most remarkable words, "Εν τῇ εἰκοστῇ πέμπτῃ (ἡμέρα) αὐτῆς (μῆνος) ἡ κατὰ σάρκα γεννήσις ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΘΕΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ;" that is, "On " the *twenty-fifth* (day) of that, or the same " (month) was the birth according to the " *flesh* of OUR LORD GOD AND SAVIOUR " *JESUS CHRIST.*" —— And again, it has " the following passage (which, by the way, " is a fine *hexameter* verse)

Παρθένω Μάρη ΘΕΟΝ εἰκαδι γένετο πέμπτῃ.

that



that is, “ The Virgin Mary brought forth  
“ GOD (OUR SAVIOUR) on the *twenty-fifth*  
(Day of December.)”——

But to this it has been of late objected,  
“ That the Shepherds, as appears from St.  
*Luke*, chap. ii. ver. 8. could not be well in  
the fields watching their flocks by night at  
*that* time of the year.”—But why not, in so  
warm and temperate a climate as that of  
*Bethlehem*? for though in *Italy*, according  
to the præcepts of husbandry (see Virgil’s 3d  
Georgic — Columella, book vii. chap. 4.  
and Varro, book ii. chap. 2.) They kept, in  
winter, their sheep in *cotes*, rather than in  
the *fields*; yet they had their winter-feedings  
*abroad* also—and as the climate of *Bethle-*  
*hem* is much *less* latitude than that of *Rome*,  
it must have been, therefore, so much the  
more temperate; and even in *our own* cli-  
mate, which is much colder than *either*,  
how often are *sheep*, &c. *abroad* all night at  
*that* time of the year!

that is, the Virgin Mary brought forth  
her Son (our Saviour) on the twenty-fifth  
(of the month of December).

But to this it has been objected,  
That the Shepherd, as appears from the  
Gospel, chap. iii. ver. 8. could not be seen in  
the fields watching their flocks by night at  
that time of the year. — But why not, in that  
warm and temperate climate as that of  
Bethlehem? for though in the Gospel, according  
to the interpretation put on it by the Virgin's  
Gospel, — "Christ shall be born of Mary,"  
and "Mary, be not afraid," — it may be kept in  
winter, their flocks in caves rather than in  
the fields: yet they had their winter-feeding  
ground also, and so the climate of Bethlehem  
was as much the same as that of Rome.  
I must have been born in such a climate  
as to be able to stand even in our winter  
state, which is much colder than winter  
in the time of the year. — For the  
Gospel says, "The Word was with God, and  
the Word was God," — and "the Word  
was made flesh, and dwelt among us," —  
and "we have seen his glory, as the glory  
of the Father, full of grace and truth."  
— John i. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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i Ep. Tim. Chap. iii. and part of the  
last verse.

And, without controversy, great is  
the *mystery of Godliness! GOD*  
*was manifested in the flesh!*

## INTRODUCTION.

AS I have been, for some considerable  
time past, much more at leisure from  
the duties of my *Profession*, than was in the  
least agreeable to me, I thought I could not  
spend a few days of it so well, as by present-  
ing you with the following DISCOURSE on  
the sacred and solemn *Festival of our Blessed*  
*Lord's NATIVITY*, commonly called CHRIST-  
MAS-DAY. — I have been *translating* it from  
the *Greek* language into *our's*: and have now  
published it from the *Press* as well as the

*Pulpit*, in order to give *You*, and *Others*, the better opportunity to judge of its great excellence *in private*, which you could not, perhaps, do so well, by only *hearing* it *in public*; and, as it is *not* my own, *originally*, I can, with the greater pleasure, because with the greater safety, in being free even from the *suspicion* of vanity, speak in its great praise!

It is one of the *first* Sermons, as to *Time*, and the *very* first, as to *Eloquence* and *Oratory*, that was ever written, preached, and published in the world upon this *great* and *sacred* DAY! The *Author* of it was St. CHRYSOSTOM, (whose Life is præfixt to the Sermon) the most celebrated preacher in the world at *that* time, which is *now* almost FOURTEEN HUNDRED years ago! and is the *Author* also of that short, but excellent, *Prayer*, at the end of our Morning and Evening-Service. The very noble, beautifull, and exalted thoughts (to a degree of *rapture*!) contained in *this* Sermon, are *such*, as *We* are strangers



to, in *these degenerate and corrupted times!* and, therefore, to understand and enjoy them the better, I would earnestly recommend them to your frequent and attentive perusal, and serious consideration *in private*, when you are retired from the *business and pleasures* of the world!—

*Some* of his thoughts, indeed, are express'd in such strong and glowing *colours*, as, at first, dazzle the eyes of our understanding! but when we look upon *our blessed Lord* in *both* lights, (which we always *should* do) as GOD and MAN, all these *colours* are so *mellowed and softened*, as sufficiently prove the hand of a *Great Master*, and appear the finest *beauties* in the *picture*! But however, I will no longer detain you from the pleasure of this *excellent and uncommon Discourse* by any further *Præface or Introduction*; hear it, and judge for yourselves! I will only just mention the *Text* once more, and then directly proceed to the *Sermon*.

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And, without controversy, great is  
the *mystery of Godliness!* **G O D**  
*was manifested in the flesh!*

**T**HE *Patriarchs* of old travailed in pain, [*i. e.* in search after this wonderfull *mystery*] the *Prophets* spoke of [it] before, and the *Just* earnestly desired to see [it !]. These things are [*now*] come to pass : and *this* day hath obtained the end. **G O D** is both seen on earth through the *flesh*, and is conversant with *men* ! let *Us*, therefore, my beloved, rejoice, and be exceeding glad ! for if [*St.*] *John*, “ while he was yet in his mother’s womb, leaped for joy, when *Mary* came to *Elizabeth*, ” [as *St. Luke* tells us] how much *more* ought *We*, who have seen not *Mary*, but OUR SAVIOUR *himself*, born as on *this* day, “ to leap for joy, and be exceeding glad ! ” to marvel, and be struck at every sense of the sovereign greatness of *this* dispen-

dispensation ! for consider how great a thing it was, [as at first], to see the sun descending from the heavens, abiding upon the earth, and sending from hence its rays upon all ! Now, if at the sense of this luminary, it has happened so to strike all who *have* seen it : let me consider now and think, how great a thing it is to see “ the *Sun of Righteousness*” of *our own* flesh, sending his rays, and enlightening our souls !

*This*, of *all* festivals, is become general with us, and hath filled the world with gladness ! *This* feast is the *summit* of all good things ! the *fountain* and *root* of good things among us ! by which, *Heaven* is opened ! the *Spirit* is sent down ! the *partition-wall* is taken away ! the *hedge* is broken down ! things *at variance* are united ! the *darkness* [of *Heathenism*] is extinguished ! the *light* [of *the Gospel*] hath shined ! *Heaven* hath received *that* nature which was from *Earth* ! *Earth*, HIM “ that sitteth upon the cherubims !” the *Bond* are become *Free* ! *Enemies*, *SONS* ! and *Strangers*, *HEIRS* ! by it, envious *Age* and a long *War* is dissolved ; and *Peace*, which, of old, has been so much desired both by angels and just men, is *now* come among us ! Thus [St.] *Paul* saying, cries out (Eph. ii. 14.) “ Christ is our *Peace*, who hath made both of one, and hath broke down the middle wall of partition, even the enmity in his flesh !” by it, the conversion of  
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the cross stands celebrated and remarkable : as also the spoils of CHRIST our *King*, the first-fruits of our nature !

What then has ever been made equal to *this* festival ? GOD on Earth ! *Man* in Heaven ! *Angels* rejoice together with *Men* ! *Men* communicate with *Angels* and other *Powers* on high ! *Devils* flee away ! *Death* is dissolved ! *Paradise* is opened ! the *Curse* is vanished ! *Sin* is put at a distance ! *Error* is driven away ! *Truth* is returned ! and *Nature*, by which the *Cherubims* kept paradise, is *this* day united to GOD ! Be not oppressed, therefore, [my brethren !] with doubt, hearing of these things ! for it is a thing full of astonishment, and beyond hope and all expectation, that GOD should become *Man* ! —

When the spring shines forth after the dreary winter, *then* does the earth put forth the green herb ; the trees are made beautifull by their flower-bearing branches ; the air, enlightened by the sun, is made glad, and the whole feathered choir flying above in the air, makes it resound with their melodious voices ! then do the Cow-herds and Shepherds dwelling in the mountains, and coming forth from their cottages, correct their looks by the beauty of the air ; and by the harmony of their various-sounding pipes rival the chauntings of the sweet-voiced birds ; and gladdening the senses of the dumb sheep, draw forth



forth the lambs upon the grass with soft and gentle motions! *then* also, does the husbandman, who had sharpened his pruning-hook in his cottage by the rock, go forth into the vineyard to prune the *unfruitfull* branch of the vine! *then* also, the sailors who love the deep, beholding the sea, leave the continent, and trusting their lives to the ship, water, and wind, availing themselves of the winds of the sea, scud away without fear! and, in general, (that I may not be tedious) every profession and occupation designed among men for the service of life, at the serenity of the air shining upon them, has a free motion towards carrying on its work.

Come then, [my brethren] and since our *heavenly* spring, [CHRIST] is risen upon us from the *virgin's* womb, and hath dispersed the cold and stormy clouds of the *Devil*, and hath awakened the sleepy hearts of men by his divine rays from the fruit of ignorance unto heavenly and blessed glory, let *Us* sharpen *our* understanding!—But the *birth* of CHRIST stops the course of my tongue, and attracts the glittering Divinity itself! for when I consider the wonderfull MYSTERY of the Birth of CHRIST, I am much perplexed at it! and *not* finding the *manner* of it, I seal it with *Faith*. For how? Is it not *truly* wonderfull and surpassing *all* understanding, that a *virgin* should bring forth, and *be* a *virgin after delivery*?

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Behold,

Behold, therefore, a visible and *invisible* mystery! comprehensible and *incomprehensible*! that may be *felt*, and yet *not* found! for who [by the eye of *Faith*] hath *not* seen and apprehended both the *Child* and *Mother*? and yet, whoever *does* see the *Virgin Mother*, and the *Babe*, a *Child* of the *Virgin*, findeth a mystery much perplexing him! O *truly* a mystery! heavenly and earthly! *seen*, and yet doth *not* appear! for *so* great was CHRIST, who was born *this* day! heavenly, as to his *divine* nature, earthly, as to his *human*! visible, as to the *flesh*; *invisible*, as to the *spirit*! comprehensible, as to the *body*, *incomprehensible* as to *reason*! but CHRIST indeed, being GOD, is all-powerfull! O *Virgin Mother*, of the *virgin Babe*! O holy *Child* of the *unmarried Mother*! O *Bush*! which *Moses* saw burning in the Mount, and yet *not* burnt up! O *Stone*! which *Daniel* saw hewn out of the mountain, *without* the hand of man! but leaving all vain [*human*] reasonings, let us have recourse to the *Divine Preachers*!

“ Now [as *St. Matthew* says] when JESUS CHRIST was born in *Bethlehem* of *Judæa*, in the days of *Herod* the king :”—The Evangelist [here you see] particularly points out both the *place* and *time*; that he who believeth *not* the birth of OUR SAVIOUR according to the *flesh*, having enquired the  
place

*place* and *time*, might find it *truly* a fact: for by consulting the historians of the reign of *Herod*, he will find the *time*; and the *place*, by its signification, at *Bethlehem*. For if, in *worldly* concerns, *Consuls* are described, *Months* numbered, *Days* declared, and *Cities* marked out for the exactness of things mentioned: how much *more* ought the exactness of *place* and *time*, when the salvation of the *whole world* is brought forth, to be ascertained to posterity!—Thus [St.] *Matthew* declares the birth of CHRIST according to the *flesh*; — [St.] *Luke* also, for the exactness of the *time*, adds, “a taxation that was then *first* made;” — for thus *he* says:—In the 41st year under *Augustus Cæsar*, a decree went out from him, that all the world, [i. e. the Roman empire] should be taxed.” “And *Joseph* went up from *Galilee* into *Judæa*, unto a city of *David*, which is called *Bethlehem*, (because he was of the house and lineage of *David*) to be taxed, with *Mary* his espoused wife, being great with child.—Now [St.] *Luke* [you see here again] signifies the *first* taxation that was made: exactly describing also the *time*, and bringing the greatest obscure mystery to light! for *he* says, “that he was made man at this *first* and *great* taxation.” For when CHRIST was born, and *Flesh*, in short, was made G O D: the *Devil* cast out, and *Death* dissolved, it became the souls of the *Just*, and the names of the *Faithfull* to be



enrolled in the books of *Heaven*; *Cæsar* reigning below, and THE FATHER præsid-  
ing above with the *angels*! wherefore *the*  
*Lord* thus preaching the gospel to his dis-  
ciples, said, " Rejoice not because the *De-*  
*vils* are subject unto you : but rejoice that  
your names are written in *Heaven* ! "

" Now [as *St. Matthew* says again] when  
JESUS was born at *Bethlehem* of *Judæa*, in  
the days of *Herod*, behold ! *Wise Men* came  
from the East, saying, " Where is *he* that  
is born *King* of the *Jews*," for we have seen  
his *star* in the " East, and are come to wor-  
ship Him." Astonishing ! I am overcome  
with wonders ! I am lost in contemplations !  
and my tongue is at a loss what to say first,  
or what to omit. If I consider his birth, I  
am struck with amazement ! that *before*  
" the *Child* of *nature*" should come forth,  
wonders are performed ! for is it not a very  
great wonder, that a virgin, *after* she has  
brought forth, should *remain* a virgin ? and,  
that the silence of heaven should speak by a  
*star* to those who thirsted to see *Him* that  
was born ? It sendeth a *star* as an attendant,  
and points out the *Babe* who was so earnestly  
desired ! Thus [you see] [St.] *Matthew* men-  
tions the *Wise Men* who came from the East ;  
and [St.] *Luke*, the *angel* : for *he* says, " And  
there were shepherds abiding in the fields,  
and keeping watch over their flock by night ;  
and *the angel* of *the Lord* appeared unto  
them,



them, and *the glory of the Lord* shined round about them, and they were sore afraid ! and the *angel* said unto them, fear not ! for behold, I bring you tidings of great joy, which shall be to all people : for there is born to us, this day, in the city of *David*, CHRIST *the Lord* ! and there was suddenly with the *Angel*, a multitude of the heavenly host praising GOD and saying : glory be to GOD in the highest, and on earth peace, good-will towards men !” [Thus] CHRIST is born ! *earthly* things are joined with *heavenly* : *Angels* rejoice with *Men* ! *Shepherds* abide in the fields, and *Wise Men* worship ! *Heaven* carrieth her lamp, (i. e. the *Star*,) and the *Earth* beareth her pretious fruit to the *Manger* ! Then was fulfilled that which was written of the earth, namely, “ *Truth* is sprung out of the earth !” For it is *truly* CHRIST who saith, “ *I am the Way and the Truth*” — of the earth, i. e. of the virgin, *he* hath sprung according to the *flesh* ; — but I am inquisitive, “ whence did the *Wise Men*, who were taught concerning the *star*, use it as a guide towards finding out the *Child* after whom they sought ?” for it was *not*, as *some* have fancied, saying, it was a *planet*, or *wandering star*, and *so*, the wise men could *not* seek out the *true Child* : for if it was a *planet*, how could it truly point out CHRIST ? for when it came to him, it stopped its course ; [according to *St. Matthew*]

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and

and how did the *Wise Men*, if they had *not* truly departed, bring such great offerings to Him of their domestic labours, signifying his *Divinity* and *Humanity*, and fulfilling *that* prophecy [in the Psalms] “He shall live, and unto Him shall be given of the gold of *Arabia*!” neither again, as fabulous writers say, “that it was a *star* which riseth at every man’s *birth* :” nay, it was not even a *star*, but a certain *incomprehensible power* formed for this very sight! and this is plain—for 1<sup>st</sup>, We see the sun, moon, and stars, retiring from *east* to *west* : but *this* was carried from *north* to *south* : for so does *Palestine* lie towards *Persia*—2<sup>dly</sup>, That it appeared *not* in the *night*, but at *mid-day*, the sun shining! —3<sup>dly</sup>, [and lastly] From its appearing and *disappearing* : for it appeared as far as *Palestine*, leading the *Wise Men*—for when they went up to *Jerusalem*, it *disappeared* : then again it appeared, after they came out from *Herod* : therefore it was no *particular* star, but a certain *Power* [beyond] reason!

But we ought to attend to *Scripture*, and consider its mysteries—for there was a certain prophet, *Balaam*, whom when the king of the *Mouabites* had sent for to curse *Israel* going out of the land of *Egypt* upon his drawing near to the camp of *Israel*, and had gone up to the top of the mountain, he saw all *Israel* scattered abroad, and having taken up his parable and prophesied, said,

“ a *Star*,

“ a *Star*, shall arise out of *Jacob*, and a *Man* shall be raised up from *Israel*, and *He* shall destroy the princes of *Moab*, and lead away captive the children of *Ammon* !” these *Wise Men*, therefore, arising from the family of *Balaam* the prophet, having followed his accounts and prophecies, and having understood, “ that when a *Star* shall arise, a *Man* also shall be raised up,” namely, “ the *King of the Jews*,” who not only should destroy the princes of *Moab*, but also beat as small as the dust, and grind to powder all the kingdoms of the *Devil* according to *Daniel*, They observed the *time* ; and when they had seen a *strange Star* that had arose among others, they knew it to be *Him* who was long ago foretold : and when they had followed it, and found *Him* that was born, they rejoiced when they had found the event of those things which had been prophecied long before.

But do thou, O *disciple* [of *CHRIST*] attend to me : [while I tell you] that these *Wise Men* were types of the *Gentiles*, or *Heathens*, who had been converted from the error of ungodliness : [and though] not led by a perfect light, yet they were led so far by the splendour of [St.] *John*’s light, as by a *Star*, to *CHRIST*, who was brought forth in the *flesh* ; — for let me consider, — that the *Star* came as far as the *Child*, and [then] stopped its course ; — for [St.] *John* also, by his preaching, having shined like a *Star*, and  
set



set forth CHRIST, saying, “ Behold *the lamb of GOD* ! who taketh away the sins of the world !” stopped *his* course, saying [again] “ *He must increase, but I must decrease !*”—“ and when the *Wise Men* came, says the Evangelist, they found the *Child* and his *Mother*, and fell down and worshipped him !” hence, it becomes [all] Those, who, from an *Heathen* life, come to CHRIST, first to fall from the height of their ungodliness, and so, as it were, raised from the earth, to confess the birth of CHRIST according to the *flesh*, and then, by turns, to lift up their eyes towards his *Divinity* !—“ And when they had opened their treasures (according to St. *Matthew*) they presented to Him gifts—*gold, frankincense, and myrrh* ;”—*gold*, as to a King,—*frankincense*, as unto GOD,—*myrrh*, as to *One* who suffered for us ! and CHRIST received the gifts ; *not* as though *He* needed them, but to help those that brought them : for He received the *gold*, to turn Them from the love of money,—he received the *frankincense*, to keep Them from idolatry, and he received the *myrrh*, to purge their deadness of soul ! and, *if* it is necessary to see any *other* mystery, let us learn it diligently ! [as thus]—they bring *gold*, and *frankincense*, and *myrrh* to Him that was brought forth, because it was written of Him, (St. *Paul*’s Epistle to the *Philippians*) “ to Him every knee shall bow, both



both of things in *Heaven* and things on *Earth*, and of things *under* the *Earth*:" in which offerings they præfigured what was to come; for by the *gold*, they signified the thanksgiving of the heavenly angels; —by the *frankincense*, the falling on the knee of earthly men, —and by the *myrrh*, the prayer for the souls that were detained in *hell*, [or *the grave* ;] because it was necessary for him who came to CHRIST, to be possessed of *three* virtues of the *Divinity*, which the apostle calls (epistle to the Corinthians) *Faith*, *Hope*, [and] *Charity* ! —and when they had opened the treasures of the heart, they offered *Faith*, as shining *gold*, —*Hope*, as *frankincense* of a sweet odour, — [and] *Charity*, as *myrrh*, binding together the members of the church. “ And when They [i. e. *the Wise Men*,] were warned of GOD in a dream that they should *not* return to *Herod*, they departed into their own country by *another* way.” — [In like manner] ought [all] those who have *once* become converts to CHRIST, *not* to depart by the footsteps of ungodliness; but having exercised a pure faith and practice, [and] lying hid from the *Serpent* that slew *Man*, to return to the inheritance of CHRIST.

“ The *Sun* of righteousness” has *this* day risen, and revealed *Him* that was *before* rising! I have been redeemed from darkness, [may the *Christian* say] but [am] *not* [able to  
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bear his rays!— the light again is brought forth to me, though I vanish away with fear! Rejoice at the birth, though I am amaz'd at the manner [of it!] I see a *new* fountain springing up before [me], and an old wound [the fall of man] *disappearing*! I see a *Babe* bringing forth, and *Heaven* inclining to the adoration of Him! a Parent WITHOUT an *Husband*! and a Son WITHOUT a *Father*! a *Saviour* brought forth! and a *Star* created! an infant wrapt in swaddling cloaths, and yet bearing [*immensity* about him!] — a *Manger* formed into a *Heavenly* throne! and *Cattle* resembling a representation of *Cherubims*! a *Luminary* shining! and a *Miracle* speaking! *Angels* proclaiming beforehand! and *Shepherds* prophecying! *Wise Men* speaking of divine things! and *Priests* fighting against GOD! *Herod* falling! and *Death* lamenting! *Adam* freed! *Eve* rejoicing! and the *Serpent* mourning! *Captives* delivered! and *Tyrants* in punishment! a *Babe* abounding with milk! carried about with hands, and yet bearing her that beareth! the *Creation* acknowledged! and [all] *Nature* terrified!——

Wherefore *I* also am in an ecstasy at the miracle, trembling at the mystery! [but] *I* will be bold through [the angel] *Gabriel*, and drive away my fear.—The words which [*he* spoke] unto *Mary*, interpreting wonders!—for [thus] he says, “ Hail THOU that art highly

highly favoured !" " the *ungathered* field of an *Heavenly* ear of corn !" " the *real* Virgin Mother of the *true* vine !" " the safe net of the *immutable* Godhead !" — " Hail THOU that art highly favoured !" the spacious dwelling of an immense nature !" " O BRIDE of a *widowed* world !" " O birth *undefiled* !" — " a crown woven *without* hands in a [well] formed creation !" " the holy habitation of fire !" " the return again of a world from banishment !" " the *inexhaustible* treasury of a famished creation !" " THOU that bearest the trimmed lamp of many virtues !" " the *unextinguished* and more splendid light of the sun !" — " Hail, &c. !" " the bait of the hook that is perceived [only] by the mind !" " O intelligible *Ark* of glory !" " the golden *Pot* having the *Heavenly* manna !" THOU that fillest the thirsty with the sweet drink of an everlasting fountain !" " the Sea, that hath the *Heavenly* pearl, CHRIST !" — " Hail, &c. !" " that hath within herself GOD whom the *Heavens* cannot contain !" " the Cloud, like a Pillar, that hath GOD who led *Israel* through the *Wilderness* !"

And what shall I [more] say, or what shall I speak ? how do I felicitate the glory which contained the whole *root* ! for [indeed] *without* GOD alone, THOU art far above *all* [women !] " and she was troubled at the speech" [of the angel] saying within herself, " what manner of salutation should



this be?" or, "who is he that [thus] saluteth me?"—"He *outshines the sun*, and yet discourseth with *clay*! —I know not what I shall say at this awefull vision! [for] if I understand not *Him* who *is* sent, how shall I know [then] *Him* who *sends*! if *He* who declares [this thing] is [thus] tremendous, how much *more* so is *He* that *is* declared! if *his* shining *thus* dazzles my understanding, with what sort of body shall I hide the "*sun of righteousness*"! if the thing *created* [thus] disturbs me, how shall I bear THE CREATOR [himself!] [and] if I am [thus] terrified at the *Servant*, how shall I bring forth the *Master*!"

And the angel said unto her, "fear not, *Mary*!" "THOU dost *not* supplant [mankind] as *Eve* [thy Mother did] —by *Her* [came] death, but by *Thee*, life immortal! —by *Her*, the fruit of *dying*, but by *Thee*, fruit which giveth *eternal* life! by *Her*, a separation of GOD from *Men*, but by *Thee*, a wonderfull connection between GOD and *Man*! —by *Her*, a dark sleep of the grave—but by *Thee*, a shining light of the world! —by *Her*, a curse — but by *Thee*, a blessing! —by *Her*, tears,—but by *Thee*, rivers of living water! —by *Her*, fatigues,—but by *Thee*, rest! —by *Her*, brotherly hatred,—but by *Thee*, a general love of mankind! —by *Her*, A DELUGE —but by *Thee*, AN OCEAN of IMMORTALITY! —by *Her*, murders, but by *Thee*, regeneration!



neration!—by *Her*, slaughters of animals,—but by *Thee*, a raising of the dead!—by *Her*, the Twelve Tribes hated,—but by *Thee*, the Twelve Apostles united together by love!—[in a word] by *Her*, A FALL,—but by *Thee*, A RESURRECTION!”——

“ Fear not, *Mary*! for THOU hast found favour with GOD: and behold! thou shalt conceive in thy womb, “ *Him*, [who is both] in THE FATHER and in the *flesh*!” and Thou shalt bring forth a son older than *Adam*! [or even than] *I Myself*!—higher than Heaven! far above the cherubims! a Builder of the worlds! co-eternal with THE FATHER [and THE HOLY] SPIRIT! by whom are all things!”——“ and the days were accomplished (as St. *Matthew* says) that she should bring forth; and she brought forth her *first-born son*,” whom *Man* never planted!

“ Now when CHRIST, (as St. *Matthew* says again) was born in *Bethlehem* of *Judæa*, behold! *Wise Men* came from the east to *Jerusalem*, saying, “ where is *He* that is born *King* of the *Jews*?” “ where is *He* that was *not* sown, and yet *born*? who sent his *Star* before Him! where is *He*, that by a foreign ray drew us to an unknown light! who with an unmeasurable hand encompassed the world with a wall! who appeareth every where, and yet is hid in the *flesh*! who hath freed us from *Error*, and led [us] unto *Grace*! who appeared under the oak among the three  
angels

angels [to Abraham !] who was *not* seen by [his] *Father*, and yet detained [by his] *Mother* ! who dried up the Red Sea, and watered the earth ! who smote *Pharaoh*, and was concealed from *Herod* ! who slew the *Dragon* [*i. e.* *Satan* or *the Devil*] and yet was laid in swaddling-cloaths ! whom *Arch-angels* saw *not*, and yet *Men* see !”

[Wherefore my brethren ! to conclude,] let us glorify God, who is come in the *flesh*, for so great a condescension ! and, as far as *we* are able, let us return Him [all] worthy honour and recompense ; let us not be ungratefull to [our best] Benefactour, but bring to him *Faith*, *Hope*, *Charity*, *Temperance*, *Alms*, [and] *Hospitality* ! and as I have *before* exhorted you, so I do *now*, and *ever* shall, that as ye are about to draw near to this awefull and divine *Table*, and *Holy Supper* of *the Lord*, ye do it with fear and trembling, with a clean conscience, fasting, and prayer ! let *us*, [I say] draw near with [Faith and] a contrite Heart, that having made *our Lord Jesus Christ* our *Propitiation*, we may obtain those good things which are promised us, through *his* grace and love for mankind !—

To whom with the *Father* and the *Holy Ghost*, be all *glory*, *power*, and *honour*, both *now* and for *ever* ! Amen.—

F I N I S.

## ADVERTISEMENT.

**T**HE *Translator* of this admirable PANEGYRIC ON, or SERMON in honour of, CHRISTMAS-DAY, presents his most grateful respects to the *Nobility, Clergy, Gentry,* and *Public* in general, and is very much obliged for *their* encouragement of its sale so far as to come already to a FOURTH edition.—Accordingly, *he* is preparing for the Press this most famous FATHER'S PANEGYRICS ON, or SERMONS in honour of, the FIVE *other great days of the Church*, to be publish'd, separately, price ONLY SIX PENCE each :

II. GOOD-FRIDAY, to be inscrib'd to His Grace the Arch-bishop of *Canterbury*.

III. EASTER-DAY, to the Arch-bishop of *York*.

IV. ASCENSION-DAY, to the Right Reverend the Lord Bishop of *London*.

V. WHIT-SUNDAY, to the Lord Bishop of *Durham*.

And VI. TRINITY-SUNDAY, to the Lord Bishop of *Winchester*.

N. B. Those who are pleased to honour him with their encouragement to proceed, are desired, as soon as they can, with ~~all~~ possible

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possible convenience, to send in only their *names* to the Bookfellers who publish *this* Sermon, that he may the better know what number to print off. It may be, possibly, *some* inducement to encourage him, by assuring them, "That it has never yet come to *his* knowledge, that any other of this most admirable FATHER's works have ever been translated into OUR language, except his six books "*de Sacerdotio*," or, "concerning *the Priesthood*."

N. B. The 2d and 3d will be ready for the public on the Saturday before Passion-week, and the 4th, 5th, and 6th on the Saturday before Ascension-day.—

February 1775.